ROSS ROADS

LUME XXVIII FEBRUARY, 1953 NUMBER 3

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

In This Issue:

MY UNIQUE PARISH
Rev. Jennings W. Hobson, Jr.

DIOCESES UNITE FOR RURAL CHURCH WORK

YESTERDAY - TODAY AND TOMORROW

THE THIRD PROVINCE LOOKS AHEAD

RESOLUTIONS ADOPTED
BY THE TOWN AND COUNTRY COMMISSION
OF THE PROVINCE OF WASHINGTON

MARYLAND'S GLEBE LANDS

CROSS ROADS

VOLUME XXVIII FEBRUARY 1953 NUMBER 3

The Journal of the Rural Workers' Fellowship of the Episcopal Church
Formerly published as the Rural Messenger

THE OBJECTIVES OF THE R. W. F.

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas.

2. To increase fellowship among rural workers and those interested in rural community life; and

3. To aid the National Council in its program and its service to rural workers.

CROSS ROADS is published quarterly by the Rural Workers' Fellowship of the Episcopal Church, Inc., at 4120 E. Belknap, Fort Worth, Texas. Editorial office, 2307 Bolivar St., Denton, Texas. Members of the Rural Workers' Fellowship of the Episcopal Church subscribe to CROSS ROADS in connection with the payment of their dues of $2.00, of which $1.00 is for a year's subscription to the publication.

Postmaster: Return undeliverable copies under label to P. O. Box 7065, Fort Worth, Texas.

Entered as second class matter at the Post Office at Fort Worth, Texas August 27, 1952 under the Act of March 3, 1897.
Printed in U.S.A.

EDITOR: *The Rev. W. Shelby Walthall*

EDITORIAL BOARD: *The eighth provincial representatives of the Rural Workers' Fellowship*

EDITORIAL

First, we want to give credit to the Rev. John Baden, of Monkton, Maryland, for this issue of CROSS ROADS. John is the representative for the Rural Workers' Fellowship in the Third Province. He has done well in securing material for our journal. The May issue will be shifted to the West coast where we shall be hearing from the Rev. Arthur Freeman, of the Eighth Province. The issue is already in preparation.

We find this time that there are a few writers who do not wish to be identified. We explain this so you won't think that the omission of the by-line was an error of the printer's. All the articles of this issue are so good we are just sorry not to be able to identify the authors. If you should wish to know who the writers are you might write to John Baden. Even your editor is in the dark.

When the Rural Workers' Fellowship holds its next annual meeting—and you will be hearing of this soon—the members will consider two very important changes in CROSS ROADS Magazine. First, there will be a serious consideration of the change in format of the journal. Your officers and Board of Directors of the RWF feel that this magazine could be more attractive in looks and more readable. They—the Board of Directors—would welcome suggestions for any changes you thing might bring about the desired results. The second item to be considered will be that of separating the editorship of CROSS ROADS from that of the President of RWF. Both positions require a great deal of time and should not be vested in one person.

The time and place of the annual meeting of the Rural Workers' Fellowship are being worked out now. The Rev. Maxwell Brown, past president of the RWF, has been at work since the first of the year on our annual meeting. It will be held in connection with a town and country conference. An early notice will be sent to all of you in time to make plans for attendance.

We are constantly hearing of clergy and lay people who are attending rural short courses in various land grant colleges and in other institutions over the country. Some do not know that such courses and conferences are available. We cannot list here all the ones that are given during the course of a year. If you are interested in knowing just what is being done for you and the rural workers of the Church we would suggest that you write to the Division of Town and Country, the National Council, 281 Fourth Avenue, New York 19, New York. A complete list will be sent. Now is the time to begin thinking about participating in one of these valuable short courses. In some cases financial assistance will be given by the Division of Town and Country. Application should be made early.

Our experience in the past has shown that there are a few persons—ot many—who do not feel that rural pastor's conferences and short courses re worth their while. Such thoughts come from those who have attended ut one such group of sessions. It has also been found true that those attend-ıg more than one really get more of a "feel" of the situation. It is felt that ıose attending more than once have more of a sense of direction.

Requests have come to the editor's desk for additional copies of CROSS OADS Magazine. One such request recently arrived for 1,000 copies, ıother for 500 copies of the journal. Several of you have asked us to send ıany more copies than we have available. If we knew in advance that our iends wanted extras we would have them printed and sent to you.

New members in the Rural Workers' Fellowship are not coming in as ıpidly as we would like. An annual two dollar membership in the RWF ings so much for so little. Besides the journal of the Fellowship, CROSS OADS, and the Prayer Cycle, members receive nine issues a year of the ry valuable magazine, Town and Country Church. We would like to men-ın one item which comes to all members of the Rural Workers Fellowship. he *Christian Rural Fellowship Bulletin,* a publication of the Christian ural Fellowship, is sent monthly to all RWF members. This bulletin is the form of a monograph and covers subjects of special interest to those terested in town and country. Recent bulletins cover such topics as: "The ıited States Farmer and the World Around Him"; "The Christian Church d Human Integration—One People"; "Problems in Meeting Religious eds in the Rural-Urban Fringe"; "Making Rural Community Surveys"; 'he Call of the Country Parish"; "Thy Kingdom Come in Rural America," . These latter furnish much material for sermons and addresses to rural urches and community groups.

Again your attention is called to the special offer the Rural Workers' llowship is making. Persons securing ten new memberships ($2.00 per ır), are entitled to one of the Episcopal Church signs for their parish or ssion. We are pleased to note that these beautiful all-metal signs are inging up in all sections of the Church. Send your ten memberships to Secretary-Treasurer, Mrs. John Philbrick, NTCCI, Park College, Park-le, Missouri. If you do not have a form which is necessay to be completed execution of the sign send to the Department of Promotion, 281 Fourth enue, New York, and one or more will be sent you.

MY UNIQUE PARISH

REV. JENNINGS W. HOBSON, JR.

Rector of Nelson Parish, Jefferson Co. West Virginia

The use of the term unique is purposeful in beginning this article because it expresses my feelings about my parish, though I use the term in a much different way now than when I became Rector four years ago. Nelson Parish consists of four small churches in four communities of less than 400 population in Jefferson County in the eastern panhandle of West Virginia. These four churches together form a self-supporting rural parish.

While I was raised in a town of 25,000, I was not unfamiliar with the country. I came to this parish after serving three years in interior Alaska, so I did not have the greenness of a seminarian's approach. Yet I found the problem of the parish rather complicated. I thought that there never was nor ever could be a place just like this. It was indeed a unique parish.

For several months I struggled with the problems which I found and tried to organize the parish along conventional lines. I did not have much precedent and no doubt much of my thinking and action was lost motion. I knew that some of the same problems existed in other places and I was vaguely aware that the Church was concerned with the problems of the town and country church,but I had no idea where to turn for help.

At this point my Bishop sent me some literature about the National Council's training program and I made application to go to Roanridge, to the Town and Country Church Training Institute. It was not long after I had enrolled that I heard one of the leaders describe the typical small town church in somewhat the following fashion; and I realized that he could have been using Nelson Parish as a model.

The church is small and has remained relatively static for a generation or more. The officers have been the same for years. There has been no Every Member Canvass The records are poor and inexact, if not non existant. There has been a lack of a real continuing ministry. The buildings are shoddy and in need of paint and repair. The Sunday School, if it exists, is poorly organized and has no place to meet except in the church itself, without any adequate equipment. Services have been held with no degree of regularity from one Sunday to the next. The people are rather complacent and often represent a rather close knit group.

To this description I might add that I had four such churches and while they were united under one vestry, the vestry had been meeting about twice a year and there was no other sign that they were really part of the same parish organization. Thus I came to realize that I was wrong in saying that I had a parish like nothing else in this world, but that it was unique

ke many other churches in needing a specialized approach to its typically ıral or small town problems.

With this beginning the conference was very profitable. I can not say ıat I found the complete answers to my problems. I have not adopted toto any of the ideas of others. I did find other people who faced the me situations as I and greatly benefiitted by their experiences. I learned hat was being done by the Church to guide the thinking of others in such tuations, but most important, I gained a confidence in my own ideas and ility because the approach I had taken in many things was comparable the approach of others to the same problems.

Because I found this type of experience of great value to me, I wish artily to recommend to every one in the town and country ministry that ey make every effort to attend some type of summer conference on rural ork. While it is true that we can spend a lot of time away from our work ıich is of the first importance, yet I feel that a week or so every year or two ould be of great help to anyone, not only to learn what others are thinking d doing, but to share with them our own accomplishments.

There are several types of such conferences. There will be the Town d Country Conference of our Church at Roanridge this summer. There e many conferences sponsored by the State Universities and Agricultural ileges, and other interdenominational conferences, as well as those of our n Church

I would rather like to mention and recommend the Student Rural Field rvice as carried out by the National Town-Country Church Institute at rkville, Mo., and the Southern Rural Church Institute at Valle Crucis, C. It is true that most of our seminarians are from the larger cities and e rather unfamiliar with town and country life. They think of the ıurch's ministry in terms familiar to them, the large city parish. The ninaries as a whole do not give any special training in rural work and this the type of training offered in these summer programs. It is a very worth- ile adjunct to any seminary program.

For the past two years I have had students with me in the field after ving been to Valle Crucis. Each of them went back to the seminary eatly enthused and planning to enter rural work. They were a great help the program of the parish, but more important, they saw enough to real- that here was a field of service which needed them, rather than offering m a stepping stone to a larger parish If you and I believe in the Church rural areas and its great need of a supply of well trained ministers, then e is a place which will serve the church toward this end.

Dioceses Unite for Rural Church Work

One of the most encouraging aspects of the total Church program is the increased interest in the work of the Church in town and country, accompanied by a growing appreciation of the importance to the Church of the rural field. Many bishops, priests and lay folk are actively leading and supporting efforts to improve the working conditions, the physical plants and the equipment in rural parishes and missions. Their object is to make possible an adequate pastoral ministry in their town and country areas. Excellent results have already been achieved in some dioceses.

Continuing vitalization of town and country work has been made possible by General Convention and the National Council through the Division of Town and Country. Valuable as the services of this Division are, through the Institutes for rural field training of seminarians and the various ways in which it aids clergy in town-country areas, it is from within the diocese that the soundest development of the rural work of the church must take place.

A number of bishops and diocesan committees have already discovered that by utilizing through provincial organization the religious leadership of nearby dioceses, the town-country work of the Church has been stimulated in all of them. Several of the provinces have established commissions or departments of rural work and are actively carrying on definite programs. From their experiences in the last few years they have found beneficial some of the following approaches to the problems facing the bishops and their clergy in town-country areas

A. Types of Objectives:

1. *Promotional*
   a. Stimulate interest in Town-Country Church in each diocese
   b. Establish an annual Rural Clergy Conference in the province
   c. Increase interest in Pastor's Interdenominational Short Course (regional).
   d. Promote and assist in organizing Committees on Town and Country Church in each diocese.
   e. Urge seminaries in area to greater concern for rural work.
   f. Develop interest in Rural Workers' Fellowship, in the National Convocation, and in the activities of the Division of Town and Country.
   a. Develop sound philosophy of Town-Country Church Work

2. *Educational*
   a. Develop sound philosophy of Town-Country Church work for province.
   b. Discover and disseminate new new techniques of
      x—Town-Country Church Work
      y—Community activities

c. Study (in "workshops") successful methods of rural pastoral work.
d. Report annually for the Commission (or Department) to each diocesan convention in the province.

3. *Inspirational*
   a. Renewal of vision of Town-Country Church work.
   b. Encouragement from contact with fellow Town-Country clergy.
4. *Project Fostering*
   a. Focus interest on particularly valuable experiment or project.
5. *Channeling Function*
   a. Offers means through which Division of Town and Country can assist development of work in province.
   b. Inter-province contacts (reports from).
   c. Publicize occurrences at Roanridge, Valle Crucis, other Institutes, and National Advisory Committee recommendations.

B. ADVANTAGES OF PROVINCIAL OVER DIOCESAN COMMISSIONS OR DEPARTMENTS FOR TOWN-COUNTRY CHURCH WORK.

1. Greater freedom in initiating and developing programs.
2. Increases leadership resources, for lecturers and other leaders.
3. Has more prestige when soliciting speakers and other personnel.
4. Has larger financial resources to draw on.
5. Has support and assistance of more than one bishop.
6. Widens both knowledge of province and friendly contacts of the clergy.
7. Those attending receive stimulus from the thinking of persons not limited to local diocesan affairs.

C. ORGANIZATIONAL SET-UP (on provincial basis).

1. One member (or 2) from each of the dioceses, comprising the province, appointed by the bishop of the diocese, or by methods defined in the by-laws of the Provincial Synod.
2. *Officers*
   a. Chairman
   b. Vice-Chairman
   c. Secretary-Treasurer
   d. Executive Secretary of the province, ex-officio and when possible, *a Secretary for Rural Work* for the province, appointed by the Rural Work Commission (or Department) with the approval of the Provincial Council.

As time goes on and the work in behalf of the Church in town and country grows both in extent and in wealth of experience, provincial Rural Church Commissions or Departments will become both more essential and more useful.

Yesterday—Today and Tomorrow

On display in one of the main corridors of Symphony Hall during the sessions of the General Convention of the Episcopal Church meeting in Boston in September of last year was a graphic and arresting map showing the distribution of the membership of the Episcopal Church in the United States. Even a casual examination of the map disclosed that the Episcopal Church is largely urban. It is strong and well established in the great centers of population, but relatively weak in rural areas.

When one thinks of this in terms of the history of this Church in America, he is at once reminded of the fact that the ancient Catholic Church in England, of which the Protestant Episcopal Church in the United States is a branch, came to these shores with the very first explorers and settlers, and was planted in the wilderness as an intimate and essential part of the establishment of our civilization along the Atlantic Seaboard. The tragedy is that as the wilderness was driven back, this Church did not go with the pioneers and settlers as it should have done, into the developing areas. It was only within the last century that concerted and effective effort was put forth to establish this Church throughout the Nation. As one examines its distribution now, he notes at once that while it covers the Nation, it is still too largely urban.

This is a loss far greater than in the number of those who would now be enrolled as members. What the experience of rural dwellers and people close to the land can give to the life of American Christianity is a larger understanding of certain of the fundamental Christian doctrines. This not only is needed, but it is vital to our American way of life if this way is to remain strong and to be purified. In the great creeds of Christendom, men have, across the centuries, asserted their belief in God as the Creator and Maker of all. It is not difficult to grasp something more of the meaning of God's Creatorship than a mere recital of one's faith may give, when one looks out over the fields and forests with their growing crops of foodstuffs and trees, in which that one has had an intimate part. But oftentimes it is very difficult indeed to realize that creatorship in our factories, at the looms and the lathes. Here we see men at work with great machines from which come articles all but indispensable in our mechanical age. How easy it is to come to believe, all unconsciously perhaps, that man is self-sufficient when we see what things man has made. But man cannot live apart from God, for he is dependent upon God every moment of his life. Frank recognition of this fact and action in accordance therewith is one of our greatest needs today.

What a rich and enriching stream of experience can be poured into the ver of our corporate life, purifying and blessing us all as it comes from ıose who live close to God and know their dependence upon Him. It is ıt enlightened self-interest to put it on this low plane, to enrich our living · an ever-fuller recognition of our dependence upon God.

The great strides made by science have pointed up how much man has arned of the truth about this world and our material civilization has been ade possible because the powers of nature have been bound to serve man's ırpose. Not so long ago, there were poets singing and men of affairs freely redicting that as man learned more about the world, man would increasingly free. How sadly disillusioned we are today. More than in any other corded era, man knows the truth about the world. But is he free? By) means. He is bound by the chains of his fears that the very knowledge hich men have gotten will be used to destroy man. We have worked our on and our steel far more effectively than we have worked our souls. What aven it is to have in our Christian experience a large and enlarging group ho live close to God's operations in nature, where seed time and harvest, ıy and night, winter and summer, regularly come, who are deeply aware ıat only as the truth man learns is used in accordance with God's purpose r that truth can man turn it to his ultimate freedom.

In the face of the unspeakable evidences of man's inhumanity to man, uch has been said in recent years about the dignity of man. How much ronger and firmer would be the basis for this assumption of man's dignity man realized through active participation with God's bountiful provisions r us that we are sharers with Him in His care for the world. It is not rerly difficult for men who see the wilderness under their hand come to ossom like the rose, to realize how man can share with God in the redemp- on of the world. Amidst the dull monotony and routine and drabness of hat so many must do merely to keep alive, what an inspiration of power it for living, for men when they share, as all of us share everywhere, our perience with one another, to know that God has raised man to the great gnity of partnership with Himself.

The Church in America is becoming more and more alert to its great pportunity, not only for growth but for the enrichment of its life in its ide and beautiful rural areas. A great aid to this awakening has been e establishment of centers for conference in rural areas. To these centers ople from all walks of life are repairing for study, for spiritual enrich- ent, and for sharing the experiences and the hopes and the purposes of one ıother. There we come to look through one anothr's eyes and to feel with ıe another's hearts. On such center is the Bishop Claggett Conference Cen- r in the fertile Monocacy River valley in Frederick County, Maryland. ere active farming and dairy operations go on day by day. Here all who

come can see what man and God are doing together in meeting the needs of life, and in so doing disclosing God's will in active operation. There, beneath the glorious sun by day and the brilliant stars by night, the fields with their waving grain, the fruit-laden trees, the cattle upon the hills, no one can fail to realize God's hand in all. Whit the Psalmist of old, he comes to the recognition of God's overshadowing goodness. There indeed the heavens proclaim God's splendor and the sky speaks of His handiwork. There, day after day takes up the story, and night after night makes Him known, and though their speech has never a word nor a sound for the ear, yet their message spreads the wide world over, and their meaning carries to the ends of the earth.

A greater heritage awaits us in America when, into all our life, because we live it as one, comes the experience of those who live and deal so intimately with God in the glory of America's vast and beautiful countryside. What the rural Church can add to American life is beyond the power of the clearest-eyed seer to discern.

* * * *

The Third Province Looks Ahead

On October 20th and 21st of last year at the Claggett Conference Center, Buckeystown, Maryland, a conference was held of The Town and Country Committee of the Department of Missions of the Third Province This meeting was of singular importance for several reasons: Men interested in town and country problems were brought together; facts regarding our Province were presented and discussed and an analysis of our rural situation together with suggested constructive emphasis emerged from group discussion.

Dr. William V. Dennis, conference leader, sketched the following statistical picture for us. He pointed out that in our thirteen diocese, we have 251 counties, 211 of which are rural and 40 of which are urban. He stated that over one-half of the 1276 churches in the Province are in rural areas and that 49% of these churches have less than 150 communicants, whereas 40% have less than 100 and 25% less than 50. He also pointed out that there are 40 counties of the Province in which our Church has no work whatever. Dr. Dennis revealed further that during the past ten years 117,000 people have been confirmed in the Third Province and that during the same ten years we have lost 98,000 persons, giving us a net gain of 18,900 persons. It was suggested that not all of these people could have been lost by death, removal or by transfer. It would appear that it has taken, in the Third Providence, over six confirmed people to get one person confirmed. During the same ten year period, our Provincial Church School enrollment has dropped from 106,000 to 93,000, a loss of 13,000, and this at a time when the popu-

tion of the Province had increased by 12%.

We of the Town and Country Committee of the Third Province feel at this downward trend must, somehow, be reversed. And we suggest that ere may be at least three possible ways to arrest this drifting away from e Church.

First, we suggest that there must be a new emphasis upon conversion. eople do not ignore, treat lightly or drift away from that to which they el personally committed. The fact that the Church is, in many instances, nored, treated lightly or deserted is evidence of absence of any sense of mmitment; especially of any sense of commitment to the Son of God. This nse of "belonging to" Christ must be recovered.

Secondly, we suggest that more emphasis must be placed upon Christian ucation. The abdication of both the home and the public school system om any feeling of responsibility in the matter of Christian education pre-nts us with a situation which is as bewildering as it is devastating. Parents d school people must be made conscious, not only of the destructive nature the absence of positive Christian teaching, but also, of their mutual re-onsibility towards children, to make of them strong Christian personalities.

Thirdly, we call attention to the need of more Christian fellowship. here ought to be more occasions when Christian people unite in distinctive hristian enterprise. Card parties and suppers no doubt afford opportunity r fellowship but what we have in mind, more specifically, are those asso-ations which are enjoyed because of their definite Christian objective, where ere is an apparent experience of working togther for Christ and for His hurch.

We, of the Town and Country Committee of the Third Province, hope the days which lie ahead to prepare a program which will be guided by ese three principles of conversion, education and fellowship and further, to shion the concrete expressions of our program so as, with God's grace, to complish insofar as it is possible, the divine intention for our lives.

* * * *

Resolutions Adopted By the Town and Country Commission Of the Provinces of Washington

1. Be it resolved that the Province of Washington shall have annually a provincial conference on Town and Country, to be open to all people in the Church.

2. Be it resolved that the Provincial Conference held at Hood College be requested to include annually in its curriculum a course on Town and Country.

3. Be it resolved that the Province of Washington shall look forward to the esablishment of an Institute on Town and Country at Claggett Diocesan Center, in cooperation wtih the seminaries and state

colleges in the Province, and in cooperation with the Division of Town and Country of the National Council.

4. Be it resolved that a provincial conference shall be held in the Province of Washington for the purpose of training teams in town and country work. There shall be a team invited from each diocese, which team shall be composed of laymen and shall go back into the diocese on an educational mission.

a. It shall be recommended to each diocese in the Province of Washington that a conference be held in each diocese, in which conference the team may present to the rector and representative laymen from each parish the work of Town and Country.

b. It shall be recommended to each diocese in the Province of Washington that the diocesan conference be followed by team visitations to each parish.

5. Be it resolved that recommendation for the establishment of a diocesan Town and Country Commission shall be made by the Commission to each diocese in the Province of Washington.

6. Be it resolved that recommendation for the inclusion of a section in Town and Country in the dioceasan conference curriculum shall be made by this Commission to each diocese in the Province.

7. Be it resolved that recommendation shall be made by this Commission to each diocese in the Province of Washington for the carrying out of a complete diocesan survey, in which the materials made available by the National Council would be used, and the results would be evaluated by the National Council laboratory.

8. Be it resolved that this Commission shall recommend to the several bishops and seminaries in the Province of Washington that they support the student training program of the Division of Town and Country of the National Council—in particular, the Southern Rural Church Institute at Valle Crucis, North Carolina.

9. Be it resolved that this Commission shall encourage attendance of the clergy at rural institutes such as those held annually at V. P. I., Penn State, and Westminster, and shall enlist the aid of the several bishops in this effort.

10. Be it resolved that this Commission shall request the support of the Synod of the Province of Washington for the Rural Worker Fellowship.

11. Be is resolved that this Commission shall recommend that the Church throughout the Province of Washington observe and emphasize Rogation Sunday in the Spring and the Harvest Home Festival in the Fall.

12. Be it resolved that this Commission shall request from each diocese in the Province of Washington a list of the clergy and laity in the field, to comprise a provincial mailing list.

13. Be it resolved that the Executive Committee of this Commission shall give wide publicity to the work of this Commission and to all work in the field of Town and Country.

14. Be it resolved that these resolutions shall be implemented by the Executive Committee of the Town and Country Commission of the Province of Washington.

These resolutions were unanimously adopted by the Town and Country Commission of the Province of Washington, meeting at Claggett Diocesan Center, Buckystown, Maryland, October 20- 21, 1952.

MARYLAND'S GLEBE LANDS

By the Rev. Nelson Rightmyer, Ed. D.

The Church in Maryland has always been a rural church. Today Baltimore presents all the usual urban problems, but a half-hour's drive from the center of the city lands one in a truly rural countryside where interests are largely agricultural. This was even more true in the early history of the colony. The Church history of Maryland is one of large parishes divided into relatively few extensive plantations. In the colonial period the poorest churches were the town churches; Annapolis, the colony's capitol, had the greatest difficulty keeping a minister because of the poverty of the living, but Frederick, farthest from 'civilized life" was a great rural parish and the plum for which every clergyman hoped.

Plantation life was in large measure one of subsistence economy with tobacco as the "money crop." The best way to provide for the keep of a parson, therefore, was to provide him with lands from which he could derive much of his support. These lands, the property of the parish but used by the incumbent during his term of office, are known as glebe lands.

The provision of glebe lands came slowly. The first clergymen to settle in Maryland took out land-grants in the same manner as any other immigrant. Thomas Brooks (1650), William Wilkerson (1650), and John Yeo (1682) are examples of this type of farmer-preacher-settler. Strictly speaking these men did not have glebe-lands; theirs were personal grants. Some settlers began to be aware of the problem of providing lands for the parson. In 1675 Jeremiah Eaton devised by will his estate of Stokely Manor containing 550 acres to the first Protestant minister who should settle in Baltimore County and this land was taken up by the Reverend John Yeo. Again the application of the term "glebe" to this bequest is doubtful because Yeo seems to have received the land in fee simple.

In the same year, however, 1675, Roger Coger devised property for the support of a minister in St. Mary's County. This land still forms part of the glebe lands of William & Mary Parish. Other generously minded individuals throughout the colonial period continued to devise by will lands for the support of the minister.

For a time it was hoped that some legislation might provide glebes in every Maryland parish and in September, 1694, a proposal was made in Council "for building Houses for the Ministers and to find out a way (if possible) by Contribution or otherwise for settling a Glebe in each parish," but after the first flush of generosity whereby the Church was established and the ministry paid by taxation, little legislation of benefit to the church seems to have been possible. At least nothing came of this proposal. In February, 1697 Governor Nicholson, that great and generous benefactor of the Church, hoped to enact legislation whereby escheated or surplus lands not too far from civilization might be set apart as glabes, but this plan also miscarried.

These schemes apparently were too comprehensive to pass the Assembly and some vestries began to purchase lands for their ministers. All Hallows Parish in Somerset County informed the Bishop of London that they had purchased four hundred acres with a good dwelling house, and orchards of apple and peach comprising a thousand trees.

The vestries regularly appropriated funds for the upkeep of the buildings on the glabes. The Reverend David Love informed Governor Sharpe that his glebe house was now repaired (1774) and that he intended to move into it in a few days. Apparently he was one of the exceptions to the general rule. It is pleasant to conjure up a vision of Goldsmith's Vicar of Wakefield and to suppose that this picture was one which was applicable to Maryland, but such conjectures appear to be false. In most cases glebe lands seem to have been leased to tenants. In September, 1759 the vestry of St. John's Parish, Baltimore County came to the conclusion that the tenants on the glebe had wasted the land and also had sublet at least a portion of the glebe so the vestry revoked the lease and appointed two vestrymen to inspect the glebe from time to time so as to prevent this from happening again.

Maryland parsons were paid in tobacco—a bulky salary—derived from a tax of forty pounds of tobacco for each adult, including slaves. Bārns were required to hold this income until it could be shipped to England and many vestry records report the erection of tobacco barns on the parish glebe.

The Church in Maryland was more fortunate than the Church in Virginia folowing the Revouniotary War. In Maryand all church property including the glebes was saved by the Vestry Act; in Virginia the glebe land were confiscated. The vestry of Durham Parish in 1779 recorded that "Capt Gerrard Fowke & James Muncaster were ordered to inspect the glebe belonging to this parish & see what Condition the said Lands are in, "whether any waste is or has been committed thereon, & also to make reserve of some wood land for the future support thereof." Other vestries have similar records.

These glabes at the close of the Revolution seem to have provided little or no income. In 1786 the vestry of St. Andrew's Parish in St. Mary's County allowed one Edward Maccarty the use of the glebe in return for taking care of the Vestry Books.

The history of glebe lands in Maryland subsequent to the Revolution raises a doubt as to the value of such endowments under our present system of church management. Today few of the Maryland parishes have their glebes, and these have but a portion of their original land holdings. The post revolutionary glebe history is one of wastage of land encroachment by neighbors and sale of land in hard times at bargain prices. Apparently the increasing development of a money economy made glebe lands of decreasing value in the eyes of Maryland vestrymen. Today glebe lands play a negligible part in parish endowments.

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

onorary President ..... The Rt. Rev. Wm. F. Lewis, Bishop of Nevada
resident ..... The Rev. W. Shelby Walthall, Denton, Texas
st Vice-President ..... The Rev. Howard Trask, Huron, South Dakota
nd Vice-President ..... Rev. Robert Hall, Eureka Springs, Arkansas
ecretary-Treasurer ..... Mrs. John Philbrick, Parkville, Missouri
usiness Manager CROSS ROADS .... Mr. Carey Snyder, Fort Worth, Texas

BOARD OF DIRECTORS

erm Expires 1953:

The Rev. E. Dargan Butt
The Rev. W. Shelby Walthall

erm Expires 1954:

The Rev. L. Maxwell Brown
The Rev. Clifford L. Samuelson

erm Expires 1955:

The Rev. Francis Allison
Mr. George Wiese

PROVINCIAL REPRESENTATIVES

anada ..... The Rev. Lloyd J. Delaney, Lakefield, Ontario
rovince I ..... The Rev. Arthur Leaker, Ashfield, N. H.
rovince II ..... The Rev. Wm. Cole, Clayton, N. Y.
rovince III ..... The Rev. John Baden, Monkton, Md.
rovince IV ..... The Rev. George C. Merkel, Atmore, Ala.
rovince V ..... Rev. J. Ethan Allen, Rice Lake, Wisc.
rovince VI ..... The Rev. William Davidson, Lewistown, Mont.
rovince VII ..... The Rev. Henry Fullerton, Mineola, Texas
rovince VIII ..... The Rev. Arthur Freeman, Centerville, Calif.

A SPIRITUAL BOND IN FELLOWSHIP

Whether you are a clergyman or other church worker . . .

Whether you are a layman or woman . . .

Whether you live in country, town or city . . .

YOU HAVE A PLACE IN THE RURAL WORKERS' FELLOWSHIP

Through your membership in the R.W.F. you help promote local and national fellowship and spiritual growth of all persons interested in town and country church work.

You can join with us in our Cycle of Prayer, in which every member is remembered in our private devotions upon a particular day several times a year.

You receive the best literature on the town and country printed today: CROSS ROADS (quarterly); TOWN AND COUNTRY CHURCH MAGAZINE (10 issues a year); THE CHRISTIAN RURAL FELLOWSHIP BULLETINS (monthly); and RURAL MISSIONS. In addition you receive other helpful literature that is printed from time to time by various groups.

Through your membership you give the National Council, and its Division of Town and Country work, your support, advice, co-operation, and encourage them in their great task.

Through your membership you assist your Diocesan program for the advancement of the Church in its town and country areas.

Membership in the R.W.F. identifies you as being a person vitally interested in serving God in town and country areas.

JOIN THE RURAL WORKERS' FELLOWSHIP TODAY

To Mrs. John Philbrick, Secretary-Treasurer,
Parkville, Missouri.

Please enroll me as a member in the R.W.F.

(_____) Regular Member. $2.00 annually.

(_____) Contributing Member. $5.00 annually.

(_____) Sustaining Member. $10.00 annually.

(_____) Patron. $25.00 annually.

One dollar of each membership is for CROSS ROADS.

Name _____

Address _____